

0:00:05 Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani
0:00:24 Sarvam Brahmaupanisadam Mahambrahma Nirakuryam Ma Ma Brahma Nirakarot
0:00:41 Anirakaranam Astvanirakaranam Me Astu Tadatmani Nirate Ya Upanishatsu
0:00:57 Dharmaste Mayi Santu Te Mayi Santu Om Shanti Shanti Shantihi
0:01:16 Okay, so do we have any inquiries, questions, observations, something that was
0:01:25 mentioned and yet you felt like it didn't have the chance to be explained well enough,
0:01:31 something that if you were to finish this course
0:01:35 and you would say I wish that was explained a little bit more
0:01:40 I didn't quite capture it, would there be such an inquiry in you and
0:01:46 if yes, what about?
0:01:50 I have something I don't really understand.
0:01:54 It's about space and time.
0:01:57 The vijatiya bheda, am I saying it right?
0:02:00 That it's under the group of vijatiya bheda?
0:02:03 That's vijatiya bheda, yeah.
0:02:05 So I don't grab it. I cannot understand it.
0:02:10 Okay, so time and space is within vijatiya bheda and what you're perhaps asking is
0:02:17 why those three categories, what are they about or about time and space?
0:02:23 I understand that you have categories, I think, but I don't understand why time
0:02:29 and space are under the group of vijatiya bheda.,
0:02:33 Yeah, so first of all the purpose of that inquiry was to show you that time and
0:02:39 space is different from awareness, okay?
0:02:42 Because it is a very subtle phenomena, time and space, and the vijatiya bheda,
0:02:48 was a method how to show you that awareness is not time and space, right?
0:03:00 So we had: Sa-ja-ti-ya-bheda, okay?
0:03:08 We had Vi-ja-ti-ya-bheda,
0:03:14 and we have Swa-ga-ta-bheda, okay?
0:03:21 So these three, all they want to communicate is you can put attributes
0:03:27 into these three categories.
0:03:29 So we're going to put here
0:03:33 attributes, okay?
0:03:35 And we had then awareness which was attributeless.
0:03:46 So therefore, attributeless, right, we cannot put into any of these because
0:03:51 these are all attributes, okay?
0:03:54 So now what is being asked is, right, before we get to time and space,
0:04:00 bheda means difference.
0:04:05 So difference, or maybe I'll put direct translation difference, within,
0:04:14 Sa-ja-ti-ya means, ja-ti-ya is group, Sa means with, that means same, same group, okay?
0:04:25 So, you know, like anything you can put in the same group.
0:04:29 Now you can't put space.
0:04:32 See, when we say sa-ja-ti-ya, it has, it has a left side and a right side, okay?
0:04:37 So this means you're expected to put something on the left side and
0:04:40 put something on the right side.
0:04:43 But, yeah, you can put a tree, right, on both sides because you
0:04:48 got different types of trees.
0:04:50 You can, but can you put space on left side and the right side?
0:04:57 No, why not?
0:05:01 Why not?
0:05:03 Ah, drrrr, huh?
0:05:05 Loud and clear.
0:05:06 All is in space.
0:05:08 All is in space.
0:05:09 Space is not, space is another, uh...
0:05:14 Good, good, so all is in space.
0:05:17 Anything else you want to say?
0:05:18 Loud and clear.
0:05:19 One space.
0:05:20 Just one space, done, super.
0:05:22 Okay.
0:05:22 So if there's one space, then there's no second over here that I can fill up, okay?
0:05:27 So this means one space.
0:05:30 So therefore I cannot put space here, because you cannot have,
0:05:34 you know, space one and space two.
0:05:36 If you had space one and space two, then that means they would be separated.
0:05:42 But that means they would be separated within space.

0:05:46 You see?

0:05:47 The only way you can separate two things is, you know, if both things are in space.

0:05:51 So this means now there's a third space holding space one and space two.

0:05:56 Okay?

0:05:57 So it's like this, you know, you have space one, space two, right?

0:06:03 Two kinds of spaces.

0:06:04 Now what is this which accommodates, right, space one and space two?

0:06:08 Oh, space three.

0:06:11 So now the space three is different from space one, different from space two.

0:06:14 So the logic breaks down.

0:06:15 You cannot have one space, because there is one which accommodates everything, okay?

0:06:21 And we also said if it seems like, suppose you object, and you say there are two

0:06:25 spaces, that is because you're perceiving one space from two different standpoints.

0:06:31 Like dream space and waking space and, you know, whatever other space

0:06:36 you can, you know, perceive under influence of some liquid, right?

0:06:41 Okay?

0:06:42 So what about here?

0:06:44 Svagata bheda.

0:06:45 So svagata bheda means it has parts.

0:06:48 So this means, you know, it should be like part one, part two, part three.

0:06:55 For example, a cell, right, has three parts.

0:06:59 It's got, we said nucleus, it's got mitochondria, and it's got the ribosome.

0:07:04 Okay?

0:07:04 So many parts make up the cell.

0:07:08 Okay?

0:07:09 So this means if you take out the mitochondria, then

0:07:16 it's no longer a cell, right?

0:07:19 Because a cell needs all of the constituents to be one total thing, thus

0:07:24 say it's a cell, it's a functional unit.

0:07:27 So can we put now space here?

0:07:30 So this means that, for example, right, we have total, right, space within this house.

0:07:39 And then we say, well, you know, this house is made of hall space,

0:07:44 kitchen space, bathroom space.

0:07:47 Is that logical to say that?

0:07:50 That it's made up of, like, many spaces?

0:07:54 No, because many spaces is the only reference to the wall.

0:07:59 In fact, all of the thing is within one space.

0:08:03 Therefore, can space be a part made up of many parts?

0:08:08 Why not?

0:08:08 Why can you not make up space, why can you not put space in svagata?

0:08:14 That means many parts.

0:08:17 If you break it into little pieces, it just keeps its name and form.

0:08:24 Okay, okay, anything else?

0:08:25 There's one more logic why you cannot break down space.

0:08:29 If you take one part away of it, it still stays space.

0:08:35 Right, okay, keep going, anything else?

0:08:40 Keep going, something else?

0:08:43 Okay, what's the nature of space?

0:08:44 Attributeless.

0:08:46 Whatever is attributeless, you can't break it down.

0:08:48 You can only break down something with attributes.

0:08:51 For example, a cell has attributes.

0:08:54 It has mitochondria attribute, right, nucleus attribute, therefore you can dissect it.

0:09:00 But how am I going to now dissect space now?

0:09:04 Can't do it.

0:09:05 Translation for the word attributes or... Feature, characteristic, property.

0:09:13 Because in my head there is this distinction between a noun and an adjective.

0:09:18 Is there any correspondence in attributes?

0:09:23 Because sometimes like wine or whatever, it's a noun.

0:09:29 If you say space, we cannot give it any characteristic except for...

0:09:36 Yeah, good point, good point.

0:09:39 It's kind of like both a noun and an attribute.

0:09:42 A noun and an adjective.

0:09:44 So space is attributeless.

0:09:47 So in that case, I guess you would say... That's a good point actually.

0:09:52 So which one should we say to space?
0:09:55 Space is attributeless, but this attributeless is both a noun to space.
0:10:01 You cannot now define space as attributeless.
0:10:05 Space itself is attributeless.
0:10:09 But you can't say attributeless like attributeless in reference to what?
0:10:13 So you have to say attributeless in reference to space.
0:10:17 So space, just like we said Brahman, right?
0:10:21 We're not saying Brahman is big, right?
0:10:23 It means big.
0:10:24 It comes from B-H-R, Br.
0:10:27 Big, Eiffel Tower big.
0:10:31 So this means now the big in reference to Eiffel Tower is adjective.
0:10:39 But Brahman is not an adjective.
0:10:42 It is big noun.
0:10:44 So same thing here.
0:10:46 Space is not a... When you say attributeless space, that attributeless is not an adjective.
0:10:54 It is a noun.
0:10:56 Good one.
0:10:58 Okay, so therefore we cannot break down something which is without attributes.
0:11:07 So this one is crossed out.
0:11:09 Can't put here, can't put here.
0:11:13 Now, what about vijatiya bheda?
0:11:15 Vijatiya bheda means, remember you still have two sides, left side and the right side.
0:11:23 So it is bheda difference of the same group.
0:11:28 Same, so same, sorry, different group.
0:11:33 Different group, sorry.
0:11:34 V means into pieces, so therefore different groups.
0:11:38 Okay, so here you can have...
0:11:43 What example do we use for vijatiya bheda?
0:11:47 Tree and animal, animal and human, right?
0:11:50 Anything that's two things.
0:11:52 So two kinds of different things.
0:11:56 One group and another group.
0:11:58 So this means tree is unlike animal
0:12:09 in terms of its group.
0:12:11 So now can you say that space is unlike this chair?
0:12:20 Can you say space is unlike chair?
0:12:24 Yes, why?
0:12:28 You can touch
0:12:30 it,
0:12:34 it is unlimited.
0:12:34 The chair is in the space.
0:12:36 Yes, so therefore, right, space has to be free of the chair.
0:12:40 Therefore they are unlike.
0:12:41 So space is unlike what it accommodates.
0:12:45 So the space is accommodating the chair
0:12:48 and therefore space is unlike the chair.
0:12:53 Were the space, right, a chair, then whatever is in space would be just filled
0:12:58 with chairs, a lot of places to sit.
0:13:00 Okay, therefore space can only be in vijatiya bheda.
0:13:07 It is unlike anything else.
0:13:09 Okay, is this making sense so far?
0:13:12 Okay, so now you say why don't we just go through this analysis.
0:13:16 So what?
0:13:18 Like a lot of academic stuff, right?
0:13:21 The reason why is that including space and time, something that is attributeless.
0:13:29 Look at this.
0:13:29 Something that is attributeless like space and time, you can put into these three categories.
0:13:39 You see this?
0:13:40 Even though space is attributeless, we were still able to put it
0:13:44 into categories of attributes.
0:13:48 Follow me?
0:13:50 So now, can you put, now awareness also is attributeless and
0:13:55 accommodates just like space.
0:13:58 Exactly the same.

0:13:59 So like, oh, oh, isn't then awareness an attribute?
0:14:04 Isn't awareness an attribute?
0:14:08 And we said no.
0:14:11 And then how do we explain that awareness is not an attribute?
0:14:15 The same like what you just said about space.
0:14:18 Awareness had an attribute and the attribute would be unaware.
0:14:22 Yeah, in other words, that attribute would be like in your
0:14:24 sleep, would be all over the place.
0:14:26 It would be constantly in your life.
0:14:28 How else did we say that
0:14:33 attributeless awareness cannot be put in these three categories?
0:14:37 How is awareness not in vijatiya-bheda?
0:14:41 Because awareness is, you could say, unlike this chair.
0:14:46 Awareness lights up.
0:14:48 The chair doesn't light up anything.
0:14:51 Consciousness, in the presence of consciousness, things are recognized.
0:14:56 This chair doesn't recognize anything.
0:14:58 You can throw it away, nothing changes.
0:15:01 So, awareness is inside vijatiya-bheda.
0:15:06 How do we come out of this?
0:15:10 Awareness is necessary for all the three categories to be there.
0:15:15 Okay, good.
0:15:15 So we said that.
0:15:17 Can someone expand on that?
0:15:19 Awareness is always, it's there always, even in a dream, for example,
0:15:28 where there is no space, in my opinion.
0:15:34 We have to divide it into concepts, the chair and
0:15:42 ultimately we need consciousness.
0:15:48 The concept cannot exist without consciousness.
0:15:53 Excellent.
0:15:54 Okay.
0:15:55 So again, all these three categories, they resolve into concepts.
0:16:02 Whatever you want to put here, resolves into concepts, including time and space.
0:16:08 We've seen how time and space can already be a concept.
0:16:11 Space, you can keep on dividing, dividing, dividing, dividing, dividing,
0:16:15 and you've got kind of like a house.
0:16:17 When you were a little child, you perceived space differently.
0:16:21 Then when you go to the same house now and you see it's just one very small
0:16:25 house, and yet it was such a huge, spacious house when you were a child.
0:16:29 So you can perceive space differently.
0:16:32 Couldn't you say about space and time, by having a beginning and an end, that
0:16:38 they have the attribute of limitless?
0:16:40 They are limited.
0:16:41 Okay, that makes sense.
0:16:42 So what Sean is saying is that because space and time have a beginning and
0:16:47 an end, they manifest and unmanifest, their quote attribute would be a sense
0:16:53 of limitation, like anything else.
0:16:55 And since everything else you put here will have some limitation,
0:17:00 it will be subject to change.
0:17:03 The only difference is whatever you put here, like an apple or
0:17:07 we'll say, you know, a tree, right?
0:17:11 Tree, like oak tree and mango tree, is they're subject to time itself.
0:17:16 Okay, there's change according to time.
0:17:18 But you can say the same thing with time itself, but time itself is
0:17:23 subject to, not time itself, but, okay, what is time dependent upon?
0:17:30 Concepts.
0:17:31 Therefore, time itself depends upon manifest, unmanifest, manifest, unmanifest.
0:17:37 Okay, so yeah, you're right.
0:17:38 So you could put in that sense that space and time come and go, okay?
0:17:43 They end, and therefore, in that sense, they are within these three categories.
0:17:47 Because anything in these three categories manifests and unmanifests.
0:17:53 But you cannot have awareness manifesting and unmanifesting because it is the
0:17:57 permanent substratum which reveals that which manifests and unmanifests.
0:18:03 Can we say the same for Brahma,
0:18:08 Ishvara?

0:18:08 For Brahman, as I just said, you cannot say the same for Brahman because it
0:18:11 is the substratum which is not subject to manifesting or unmanifesting.
0:18:18 But for its potential, its potential manifests and unmanifests.
0:18:23 Manifest is Ishvara and unmanifest, or you say Brahman, Ishvara is equal.
0:18:34 So what I'm saying is Brahman is beyond manifest and unmanifest.
0:18:37 It is just permanent.
0:18:40 And its potential, knowledge power, which is Ishvara, that goes
0:18:45 through manifest and manifest.
0:18:48 But careful, because see, I know how the mind is going to think sometimes.
0:18:52 It's going to say, "So what?
0:18:53 Where does it go when it goes into unmanifest?"
0:18:57 Well, it goes into potential.
0:19:00 But potential is nothing but knowledge power.
0:19:02 So it's one knowledge power which is either producing an effect like time and space or
0:19:09 not producing an effect like time and space.
0:19:12 When it produces an effect like time and space, as it's doing right now,
0:19:17 welcome to what it's doing right now.
0:19:19 You are one of the manifestations of what is being happening right now.
0:19:23 Then it manifests all of these forms, including time and space.
0:19:29 When it doesn't manifest these effects anymore, time, space, and objects, including
0:19:34 you right now, then there's no time and space, but the knowledge power remains.
0:19:42 Could you give that same example using the
0:19:46 tree and the seed?
0:19:46 Tree and the seed.
0:19:47 So in other words, good.
0:19:49 So if we have the point of that example of tree and the seed was
0:19:54 the seed, right, is always there.
0:19:57 It's just there.
0:19:59 And that seed has a capacity to hold an entire world in itself, but you don't see it.
0:20:07 Now imagine that seed, right, from that seed that potential manifests.
0:20:12 And suppose that seed stays, right, just suppose that seed stays.
0:20:16 And from the seed, the potential manifests into a world.
0:20:20 And I suppose now the tree is able to go back into the seed.
0:20:26 So the seed, right, the substratum remains, but from the substratum arises
0:20:32 the creation, and then creation dissolves.
0:20:36 Rises again, dissolves.
0:20:38 Now when it dissolves, can you see the creation inside that seed?
0:20:43 You can't see it.
0:20:44 And yet, such complex world, such amazing world is right there in that seed.
0:20:52 You grind that seed, just powder.
0:20:55 Therefore, like this, we cannot see the potential.
0:20:58 We can only see the effects.
0:21:02 You can only experience the effects.
0:21:05 Like the tree, you're now climbing on the tree, build a little house on the tree.
0:21:09 You know, you're taking the cherries of the tree, eating, going, "Mmm."
0:21:12 So it's got taste, it's got sounds, it's got flavors, it's got color, it's got beauty.
0:21:18 All of that is within that intelligence which is able to manifest that tree.
0:21:24 And then one day the tree again just starts to become smaller and smaller and smaller
0:21:28 and smaller and smaller, back into that same seed which nothing happened to it.
0:21:34 Just it all resolved into it.
0:21:36 To be specific, it's not produced, it's appearing.
0:21:41 It's appearing, yeah.
0:21:42 It's appearing.
0:21:42 So it's, okay, so now we use the new word, "appearing."
0:21:48 And this is where seed is no longer going to hold up because, right, it's a
0:21:54 seed in a tree, you know, it's manifest.
0:21:57 So when you use the word "appearance," you have to use different words.
0:22:01 And we introduced two words and we said "Brahman,"
0:22:07 which I equated here to seed, okay?
0:22:10 But now you have to cancel this example because it no longer holds up.
0:22:15 Why?
0:22:15 Because I'm going to add another word here.
0:22:17 "Vivarta upadana karana," okay?
0:22:31 And another word is, we had "Ishvara,"
0:22:39 which is nothing but knowledge and power, okay?

0:22:42 All knowledge and power, which is, remember the word?
0:22:49 "Parinami upadana karana," okay?
0:23:00 So here we use an example for "Ishvara," right?
0:23:04 "Upadana karana" means material cause, okay?
0:23:08 So this knowledge is a material cause for the universe, okay?
0:23:14 Some people are writing down,
0:23:18 okay?
0:23:19 So this knowledge, all knowledge, all power, becomes the material cause of the universe.
0:23:26 And we've already done some examples of this, how you can't really find an atom, right?
0:23:31 You can't really find the chair, okay?
0:23:35 You can't really find the wood, right?
0:23:37 You can't really find the quark, but what you can find is it all resolves into intelligence.
0:23:45 So that intelligence is actually appearing as the quark, appearing as the wood,
0:23:52 appearing as the chair, appearing as the, you know, anything else, right?
0:23:58 So now when you use the word "appear" here, so use the word "appear,"
0:24:06 okay?
0:24:06 It is an actual change.
0:24:08 So here you cannot say quite "appearance," you can say it is actually modifying, right?
0:24:15 It's actually reorganizing itself.
0:24:19 So knowledge power is actually reconstructing, reshuffling itself to
0:24:24 manifest as quark, atom, chair, wood, etc.
0:24:30 Now you say, "Can you give me some example for this?"
0:24:33 We gave an example of clay and pot.
0:24:37 Clay, pot, or we said plastic, plastic and cup, okay?
0:24:46 Plastic cup.
0:24:47 So if I take a plastic cup right now and I'm bending it and I'm molding it
0:24:52 constantly and I change it into a bottle and then I change that somehow into a
0:24:58 statue, so what's happening is the plastic is constantly rearranging itself, okay?
0:25:04 To assume a new form, to appear as a new form.
0:25:08 So it's actually undergoing change, okay?
0:25:12 Knowledge power is actually undergoing change.
0:25:16 It's kind of like maybe an example, you know, marbles.
0:25:20 Like you have a lot of marbles and they're all the same, okay?
0:25:24 And then you just kind of reshuffle those marbles and you have
0:25:29 some different kind of a form.
0:25:32 And then you reshuffle those marbles.
0:25:34 So you're always reshuffling the same knowledge.
0:25:38 And yet every time you do, what appears, what shows up is a different form.
0:25:43 So right now, in your experience, what's actually happening is knowledge
0:25:48 power is constantly reorganizing itself to manifest as you, as the person.
0:25:56 All you're looking at now is knowledge power, intelligence.
0:26:00 Really.
0:26:05 It goes so fast.
0:26:06 It goes really fast.
0:26:06 It goes so fast that it's giving you like a smooth, but actually
0:26:10 it's like...
0:26:11 like frame by frame, right?
0:26:13 And it's giving you an appearance of a genuine movie.
0:26:16 It's just like you look at a movie on the screen, right?
0:26:18 It's just 24 frames per second.
0:26:21 Really.
0:26:22 And you're totally immersed.
0:26:24 You're like, "Oh!"
0:26:26 Right?
0:26:26 And you're having a total experience with it.
0:26:29 Now imagine you break that down into frame by frame.
0:26:32 Would you respond like that?
0:26:35 It would be a totally different experience.
0:26:37 Marita.
0:26:38 Does the spider example apply in this?
0:26:44 Okay, I'll put the spider example.
0:26:49 Yeah, okay.
0:26:50 The spider example is meant to show you that it's possible that one cause
0:26:54 can be both material and intelligence.
0:26:58 Okay?

0:26:59 That's a different Upanishad.
0:27:00 Okay.
0:27:03 Okay?
0:27:04 So here, the knowledge power actually undergoes change.
0:27:08 One more example to help us grasp this a little bit is the dream, right?
0:27:14 The dream, your actual mind in the dream is constantly changing.
0:27:20 Okay?
0:27:21 Your mind is now equated to here, parinami, your mind, from which your dream comes.
0:27:30 Okay?
0:27:30 So your dream comes from your mind.
0:27:33 And mind can be now called parinami upadana karana.
0:27:38 In other words, when you dream, the reason why you're able to see movement, characters,
0:27:45 crying, emotion, film, everything, is because your mind is actually, memory
0:27:52 is actually going through changes.
0:27:54 There's actually movement in the mind.
0:27:56 But it's all one mind.
0:27:59 Okay?
0:27:59 It's all one substance.
0:28:01 Substance called mind.
0:28:03 Substance called knowledge power.
0:28:05 Knowledge power.
0:28:07 Manifesting, rearranging itself to form the dream.
0:28:13 But there is one constant in the dream, isn't there?
0:28:17 There's one constant.
0:28:19 And what is that constant in the dream?
0:28:22 I am.
0:28:23 Therefore, when it comes to I am,
0:28:28 so that constant in your dream, we could say, is this I am, which is vivarta upadana
0:28:34 karana, which is also material cause, but only seems to be apparently changing.
0:28:42 Okay?
0:28:43 Not actually changing.
0:28:44 Because if it was actually changing, then there would be
0:28:47 no one constant I am in a dream.
0:28:50 Okay?
0:28:53 So because your own power is making so much movement, it seems like you are
0:29:01 actually that subject in the dream who's going from one place to the other place.
0:29:07 Yeah?
0:29:08 It's like this.
0:29:09 But you're not actually moving.
0:29:11 What's moving?
0:29:14 Mind is moving.
0:29:15 And because of such intimate connection between these two, knowledge power and
0:29:21 I am, it seems like I am, as a subject, is moving from here to here to here.
0:29:30 Like that.
0:29:31 But nothing's really happening.
0:29:33 Because if you were actually changing, if you, the awareful being, were
0:29:39 actually changing in the dream,
0:29:43 then when you wake up, you would not be the same than when you went to bed.
0:29:49 It would be two different people.
0:29:51 Because the dream would have spoiled you.
0:29:53 It would have added a bullet in your head or something.
0:29:57 Okay?
0:29:58 Therefore, can you see the difference?
0:30:00 One is apparently changing.
0:30:02 One is actually changing.
0:30:05 And that which actually changes does not spoil that which apparently changes.
0:30:12 And yet, both of them are material cause.
0:30:15 So, in other words, this knowledge power depends on
0:30:21 I am.
0:30:23 Okay?
0:30:24 Why?
0:30:24 Because if you say what is the entire content of your dream, you can say two things.
0:30:30 The content of the dream is knowledge power.
0:30:33 And you can also say the content of the dream is I, one awareful being.
0:30:39 But the difference between knowledge power is that what actually changes goes through

0:30:44 modifications of manifest and unmanifest, but you do not actually manifest and unmanifest.

0:30:53 You remain as I am, I am.

0:30:55 So, this process of taking the components of any object apart is pretty ingenious

0:31:04 in the sense of dissolving duality.

0:31:08 That kind of helps my mind to really whatever I see, I can immediately

0:31:14 start to see as a non-dual oneness.

0:31:20 And just with this concept of concept, could you say that concept equals power

0:31:27 intelligence as a construction plan for the whole creation in potential?

0:31:33 Yes, so knowledge power is a blueprint, is a construct, is a plan, right?

0:31:39 How things are going to work out.

0:31:41 So, this means before the universe, before the big bang even comes, this is amazing

0:31:46 because you just kind of say, oh, big bang.

0:31:48 But right after the universe comes, anything that happens from then on

0:31:52 is going to slowly start to evolve in a certain order, a structure.

0:31:58 There will be a certain, right, arrangement of gases and particles coming

0:32:02 together and forming a gravitational field and then bacteria will form, etc.

0:32:09 So, there is already a blueprint already planned out way before the universe came.

0:32:16 Okay?

0:32:17 Therefore, knowledge power is as though a construction plan, a

0:32:22 blueprint for how things will be.

0:32:25 Your body was already planned out since beginningless time.

0:32:31 But the reality of that is consciousness.

0:32:34 Of course, of course, because the substance, right, is always consciousness, from which

0:32:39 arises this blueprint for the creation.

0:32:43 Which means it's the same I am before the universe came.

0:32:48 You say

0:32:52 the design of the body, the human body, was there all the way, it's in the blueprint,

0:32:57 it only took billions of years to evolve.

0:33:01 Yeah, good, good.

0:33:01 So, I know it's kind of a contradiction, isn't it?

0:33:05 So, in other words, it still takes billions of years to evolve.

0:33:09 And look at this, someone's going to argue now, well, you know, in one

0:33:12 million years, you think a human body is going to look exactly the same?

0:33:16 No, it's going to look taller, it's going to look bigger, whatever.

0:33:20 So, the body's always going through physical evolution, but the basis of five

0:33:25 senses connected to the mind, the ability to remember, calculate, to emote, that

0:33:33 is a blueprint which is beginningless.

0:33:35 And that blueprint isn't just for human beings, it is also for a cat, except the

0:33:41 cat has much simpler senses, simpler mind.

0:33:45 So, that blueprint has been planned out since beginningless time.

0:33:50 And therefore, what are you wearing now?

0:33:52 A suit of infinite potential, of infinite intelligence.

0:33:57 And you're wearing that intelligence right now, looking like your body.

0:34:03 So, now the person goes, "Oh, I don't like my body, you know, makeup, do-do-do-do-do."

0:34:09 You're putting makeup on something that has been designed for

0:34:13 billions, trillions, timeless years.

0:34:18 Is it always the same blueprint for all the different universes?

0:34:22 It's always the same five senses, and a thinking mechanism, a

0:34:26 memory mechanism, the ahamkara.

0:34:28 So, even a deva, a higher being, will also have a sense of "I

0:34:36 am."

0:34:36 However, their mind, their capacity to remember, will be way more advanced than ours.

0:34:41 So, they'll be able to calculate amazing numbers, amazing language,

0:34:45 amazing linguistics, right?

0:34:47 They'll be way more advanced than we can, but still, they're ignorant of "I am."

0:34:53 And the knowledge to discover "I am" is exactly the same that we're

0:34:57 teaching now, as would apply to them.

0:35:01 As we will see now, it's all going towards this.

0:35:03 There are devas coming up, who are way above us, and they're also ignorant of "I am."

0:35:08 How do you know this all?

0:35:11 Yes.

0:35:11 How do you know this all?

0:35:14 How do you know this all?

0:35:19 Well, about the devas, for example.

0:35:21 Yes, so this is one part that you cannot quite prove.

0:35:24 You need the authority of the scriptures.
0:35:27 And also, there are some, you know, there's a lot of writings about that
0:35:30 there is infinite beings, right?
0:35:32 All throughout the universe.
0:35:33 So, this is one of those things that you cannot quite show you.
0:35:37 I can't show you, but there are beings all over the place.
0:35:41 So, you have to kind of open up your mind a little bit, that you're the only person
0:35:45 here, and there's nothing else out there.
0:35:48 I have another question.
0:35:49 By breaking down
0:35:53 any object into its components, I remember that we had from the atoms to
0:36:00 the electrons to the quarks, turning them into energy as a step in between.
0:36:08 You didn't mention that here.
0:36:09 So, you want to reduce quark further down into...
0:36:14 This from material to energy to concept to intelligence.
0:36:20 Yes, so it's still going to be an object within those three categories,
0:36:24 sajjātīya, vijjātīya, svāgata-bheda.
0:36:27 So, it's still going to have attributes.
0:36:29 So, whether it is physical matter that you can see under a microscope, or subtle
0:36:34 matter, it's still going to be matter, right?
0:36:36 Something that is subtle.
0:36:38 It's all an effect of knowledge power.
0:36:42 Okay, verse 2.5.
0:36:44 Iha ced avedīé aṭha satyam asti na ced ihāvedēinmahatīé vinañsōtiūh,
0:36:51 bhūteñsu bhūteñsu vicitya dhīeraāūh pretyaāsmaāllokaād amrātaā bhavanti.
0:36:59 So, here we want to just point out that...
0:37:03 See, after you study this, suppose you ask, "When will I know this reality?"
0:37:08 It's a fair question.
0:37:08 When will I actually know it?
0:37:10 And it doesn't depend on your effort alone.
0:37:14 Because I actually don't know who's connecting to my words.
0:37:18 But it's not your effort alone.
0:37:20 Otherwise, you could just say like this, "I want it to take place right now."
0:37:24 And it would happen.
0:37:26 But it doesn't happen.
0:37:27 So, this means there is some intervening factor that is
0:37:31 involved, and that is called grace.
0:37:33 So, this means it is possible to know.
0:37:36 Why?
0:37:37 Because "Iha", in other words, in this world, it is possible to know.
0:37:41 Why is it possible to know?
0:37:43 Because we're not talking about beliefs.
0:37:46 We're talking about something that you can demonstrate relatively well.
0:37:51 Therefore, Vedānta becomes knowledge, not a belief.
0:37:57 If I say there is this awareness out there, and you're like, "What awareness?
0:38:02 Show me."
0:38:03 Then that's a belief.
0:38:05 But when I talk about awareness, it's something that you can
0:38:07 point out, then it is knowledge.
0:38:11 Therefore,
0:38:15 what does knowledge mean?
0:38:17 It means that everything that we're speaking of, except for very few things, for example,
0:38:22 again, devas, beings, that you cannot quite...
0:38:27 How are you going to prove that, honestly?
0:38:30 So, see, when we say Vedas, by the way, we call Vedas the sixth sense.
0:38:37 Sixth sense means they are a sense which you don't have, and you need them to help you
0:38:44 see something that you can't see right now.
0:38:46 You can also make some inferences, because 99% of what the Vedas are saying is
0:38:51 really nothing but what we've just been teaching, just from different angles.
0:38:55 And you can prove it.
0:38:56 You can prove presence of awareness, which is sadharana, common, common, common.
0:39:03 You can prove form.
0:39:06 Is form a belief?
0:39:07 Not at all.
0:39:08 You can observe form.

0:39:09 Is intelligence making that form what it is?
0:39:14 Is that a belief?
0:39:16 No, because we've just done the analysis over and over again that all
0:39:21 resolves into a cause that you can't see, all you can see is an effect.
0:39:26 And you can never have an effect without a cause.
0:39:31 The potential for the flower to be different tomorrow, is that a belief?
0:39:38 No, that is a fact, observable fact.
0:39:41 That's called maya.
0:39:43 So maya is something that we can show, because maya just means
0:39:46 potential for it to be different.
0:39:48 Ishvara, intelligence making your body what it is, and making the laws what they
0:39:54 are, which in whom all of these forms are able to intelligently interact together.
0:40:01 Ishvara, intelligence is here.
0:40:03 Awareness, common, I am, is also here.
0:40:08 Where is the question of belief?
0:40:10 Okay?
0:40:11 So through this we can say, if Vedas are indeed speaking about something that I can
0:40:16 directly experience, prove, then there are few things, in fact there's only two things
0:40:22 that you cannot quite demonstrate, which is, as I said, devas, and reincarnation, you
0:40:28 cannot quite directly say it's like this.
0:40:32 But there is a lot of logic to show you that there is a continuity of life.
0:40:37 And I've done this in Tattva Bodha, I don't think I will do it here.
0:40:42 Okay?
0:40:42 Therefore, what Vedanta is talking about is what's here and now.
0:40:49 So if you are connecting to these realities that I just spoke of,
0:40:54 awareness, maya, Ishvara, and forms, and how these forms are reconciled.
0:41:03 Again, listen, how do you reconcile awareness, Ishvara, in other words,
0:41:08 intelligence, potential, and form?
0:41:13 Can you reconcile them now?
0:41:15 If I were to give you a presentation and I say, "You have five minutes to
0:41:22 demonstrate," I'm not actually going to put you to the stage, but could you do that,
0:41:27 considering everything we've been given?
0:41:30 Don't even shake your head, because then I'm going to say, "Okay, cool, come."
0:41:36 Maybe we should, right?
0:41:37 This is the kind of feedback I got in India.
0:41:41 I said, "Hey, why don't we just get up and do a presentation for five minutes?"
0:41:46 Monika is shaking her head.
0:41:47 Okay, so if we finish early, then I will make it very simple and non-confrontational for
0:41:54 us to do five minutes to give you some work.
0:42:01 So you've been relaxing there for too much.
0:42:05 I know, the heart, it starts to beat, and all this nonsense, which I get
0:42:09 still nowadays, even when I come down, I'm like, "Doo-doo-doo-doo-doo-doo."
0:42:12 The moment you start, it's gone.
0:42:14 So I get that, but it helps you so, so, so much when you're coming up.
0:42:21 That's what Neema did.
0:42:23 She said, "Come up."
0:42:25 I was always the first person.
0:42:27 [laughter]
0:42:30 Yeah, yeah, yeah.
0:42:31 And it's embarrassing, right?
0:42:32 So I'm like, "Oh, I made a mistake, and I don't want them to think that I'm stupid."
0:42:36 So all of this nonsense crosses your mind, but once you go through
0:42:41 it, it just changes you so much.
0:42:44 It's like 20 years of work, just healed, just coming up and saying something.
0:42:50 So there's great healing in making yourself kind of uncomfortable.
0:42:55 So
0:42:57 it's a great opportunity to do that.
0:42:59 So then a stupid question, but you said "Brahman," "Ishvara," and then?
0:43:03 I said "Brahman," so that's awareness, "Ishvara," "maya," and "form."
0:43:08 So, yeah, so now if I gave you a five-minute presentation, I'd just say,
0:43:12 "Talk about it and resolve all of them."
0:43:15 Right, what are they talking about?
0:43:17 How do they all relate to our experience?
0:43:20 Give some examples, give some examples to demonstrate them and resolve
0:43:27 them ultimately into awareness.

0:43:29 Okay, ced ihāavedéin
0:43:33 mahatié vinañsōtiūh
0:43:34 So this is still 2.5.
0:43:36 So if you don't know reality, it is a great loss.
0:43:41 In other words, if you don't know these four, it is a great loss.
0:43:46 Why?
0:43:47 Because you're given a sophisticated instrument all this time and it wasn't
0:43:54 used what it could have been used for.
0:43:57 In that sense, it becomes a great loss because there's no distance
0:44:02 between the reality and you.
0:44:05 If awareness was on the moon, then it's understandable.
0:44:10 I couldn't go to the moon, I didn't have enough money in this life.
0:44:14 I couldn't purchase a ticket.
0:44:16 But because the reality is right here, in that case, it becomes a great loss because
0:44:25 you didn't have to pay to discover awareness.
0:44:29 You only had to think, which was given to you.
0:44:35 In that sense, it's a loss.
0:44:36 Now, what kind of mistakes made make it a loss?
0:44:40 Well, some of them are you have to do something to discover the reality.
0:44:48 This is a common thing in the world of anywhere.
0:44:51 You have to do something.
0:44:53 And how does Vedanta start?
0:44:56 Vedanta starts by asserting that your "I" is mixed with the body and mind.
0:45:04 And thereby, we start to look at ourselves as a limited being and we start
0:45:09 to have a certain complex about that.
0:45:13 And to relieve my complex, to make it temporarily subside, then I will
0:45:21 go into the world and apply action.
0:45:24 What kind of action?
0:45:26 Time-bound action.
0:45:28 Because if I do one hour worth of action, it is not two hours worth of action.
0:45:33 Two-hour meditation is never a three-hour meditation.
0:45:38 24-hour meditation is never a 25-hour meditation.
0:45:43 So just because every action is limited, by definition, it has to give
0:45:48 you a correspondingly limited result.
0:45:53 That's just logic.
0:45:55 Therefore, if you get, for example, one hour of crystal healing
0:46:00 or tectonic plate, tachyons,
0:46:07 right?
0:46:08 Let's say you get 20 minutes of tachyon healing, then you will get maybe five
0:46:13 hours worth of tachyon influence.
0:46:17 Now if you have, who knows, if you try 20 hours of tachyon
0:46:20 healing, maybe you will blow up.
0:46:21 I don't know.
0:46:22 I don't think she's, she hasn't done that.
0:46:25 But you will get some kind of a result.
0:46:28 Now that's fine, right?
0:46:30 We're not saying don't dismiss it.
0:46:32 There's nothing wrong with spiritual things, you know, of this and that nature.
0:46:36 We just want to show that the nature of any action is going to
0:46:40 always give you a limited result.
0:46:43 Even if you remove a lifetime phobia, which is great, from whom has the
0:46:52 lifetime phobia been removed from?
0:46:55 The limited individual.
0:46:58 So this means the limitation has stayed either way.
0:47:03 So this means Vedanta is not saying that these are useless, but
0:47:09 they have a certain limitation.
0:47:11 Thus, there's an intelligent use, but not getting too lost in them, because
0:47:16 they're going to retain your jiva athyasa.
0:47:20 They're going to retain your superimposition as a small individual.
0:47:25 Therefore, common spirituality, what it does is it looks at the individual, the limited
0:47:32 being, and it gives it something, "Do this."
0:47:37 And then what does this do?
0:47:38 It relieves this limited individual for one day.
0:47:43 It gives them some feeling for one day.
0:47:46 But it retains the limited individual.

0:47:50 Whereas Vedanta says the limited individual has the capacity to remove
0:47:56 the sense of limitation, because your nature is already limitless.
0:48:02 So there's nothing that you can do to gain limitlessness, because anything
0:48:10 you do is going to be limited.
0:48:13 Limited action plus limited action plus limited action for a thousand years plus
0:48:18 limited action equals limited result.
0:48:22 Therefore, the only thing you can do is to discover through a certain methodology
0:48:30 that which I already enjoy is limitless.
0:48:34 That means it is already available right here, right now.
0:48:38 And I just have to remove the ignorance which is denying me from recognizing
0:48:43 my sadharana, my common presence.
0:48:47 So yes, there is doing in reference to discovering, like sitting down,
0:48:52 booking a ticket, coming here.
0:48:54 But while you're listening, are you doing anything while you're listening?
0:49:00 Are you saying, "Okay, now that this information is coming into my mind,
0:49:04 I'm going to remove my ignorance in 5, 4, 3, 2, 1, boom, gone."
0:49:12 Even if you did that, it wouldn't work.
0:49:15 So in other words, you have to expose your ears and wait.
0:49:18 And wait and think.
0:49:21 And this thinking slowly, slowly removes these notions.
0:49:25 So when it comes to discovering your limitlessness, it's not a matter of
0:49:29 action, it's a matter of removing those notions which are denying me
0:49:34 from thinking that I'm some object.
0:49:38 What about grace?
0:49:41 As we said, grace is a product of your sincere effort to sit down and
0:49:47 want to ascertain what is being said.
0:49:50 We said, "Sravanam is tat pariyanishthaya."
0:49:53 I'm sitting down with the specific intention that this becomes a living reality.
0:50:00 It's an intention.
0:50:01 Like, I want this to take place for me.
0:50:04 So that intention, ongoing intention, through listening, through repeated meditation,
0:50:09 through sincere efforts, through dharma, through values, in that sense, you are
0:50:15 graced little by little by little by little.
0:50:19 So ultimately, Ishvara removes that veil.
0:50:23 And you never know when that's going to happen.
0:50:25 Ultimately, Ishvara blesses you with the knowledge.
0:50:29 And how does Ishvara—why does Ishvara bless you with the knowledge?
0:50:33 Because your efforts have been keeping with what is to be done to remove ignorance.
0:50:41 Your efforts were keeping with the pramana.
0:50:47 And the pramana's job is meant to bless you, meant to give you grace.
0:50:54 If I explain that to the guru?
0:50:57 Yeah, so Ishvara needs vocal cords, needs a
0:51:04 tongue, needs teeth to smile, needs et cetera, right?
0:51:09 And then more vocal cords communicate, so it's a vocal cord exchange.
0:51:15 That's how it is.
0:51:18 You just need some dynamic instrument.
0:51:21 Okay, so the other mistake that one can make is to say that one
0:51:30 day I will understand Ishvara.
0:51:37 One day I will understand God.
0:51:41 Think about this.
0:51:41 One day I will understand the big picture.
0:51:45 What does this mean?
0:51:52 Yeah, you're postponing and you're also making Ishvara into
0:51:55 an object within time and space.
0:52:00 And yet I can only have that desire because Ishvara is right here, right now, allowing me
0:52:08 to-right—putting my cells together, putting my brain cells together to form that thought.
0:52:15 You're not putting your 20 million brain cells together.
0:52:18 It's all happening on its own.
0:52:20 That is Ishvara.
0:52:22 Therefore, Ishvara is not something to be understood in the future.
0:52:26 It is because of which this mechanism is able to think and contemplate and
0:52:33 ask and smile and feel right now.
0:52:38 So therefore, Ishvara is right now in your body.
0:52:41 One doesn't have to go to the Himalayas to discover God.
0:52:44 It is in my very own body, expressing as my body.

0:52:49 It's actually a manifestation of Ishvara.
0:52:51 Like a metaphor, we have ocean and we have a wave.
0:52:55 And a wave thinks, "One day I have to find the ocean."
0:53:00 The wave is within the ocean.
0:53:01 The wave has no reality without the ocean.
0:53:04 The wave was never apart from the ocean.
0:53:07 The wave just has to understand, "I am a wave because I am a manifestation.
0:53:12 I as a person am a manifestation of the ocean.
0:53:16 I am a manifestation of Ishvara."
0:53:18 Right now, the listener and the speaker are
0:53:23 manifestations of Ishvara.
0:53:24 The only difference is between the guru and someone who is yet to understand,
0:53:29 which I'm not saying who does or doesn't, who is yet to understand is
0:53:33 they're both manifestations of Ishvara.
0:53:35 That means they're both waves in the ocean, except one wave, called the guru, understands
0:53:41 that my truth as a wave and the entire ocean, including the student, is water.
0:53:48 And water is Brahman.
0:53:50 The ocean is Ishvara and water is Brahman.
0:53:53 Good.
0:53:53 So the jiva is the wave, the ocean is Ishvara, and the water, the one
0:53:59 commonality between both of them, which they both enjoy, is Brahman.
0:54:04 That is the only difference between a guru and one that is yet to understand
0:54:09 and wants a guru's knowledge.
0:54:11 That's all there is to it.
0:54:14 One unity because of which everything is.
0:54:17 One content because of which the whole thing is manifesting and changing.
0:54:26 So the example given was a metaphor to show you that the difference between the
0:54:31 guru, which is a wave, and a student, another wave, they're both accommodated,
0:54:37 they're both within one ocean.
0:54:40 They're both enjoying their beingness as a form in one ocean.
0:54:45 So the guru is not the whole ocean.
0:54:48 Now there is another student, the whole ocean.
0:54:51 So there's a difference, isn't there, between the wave and the ocean.
0:54:55 So the wave cannot say, "I am the ocean."
0:55:00 Because the wave is limited knowledge, limited power.
0:55:03 Whereas the ocean is limitless knowledge, limitless power, in whom all waves attain.
0:55:13 Therefore, the guru understands that my truth as a wave and the truth of Ishvara,
0:55:20 the truth of the ocean, is one, which is the water in this case, compared to Brahman.
0:55:29 And how is that Brahman known to both the guru and the student?
0:55:35 How is that Brahman directly known?
0:55:37 How is the content of the whole thing known directly to the guru and the student?
0:55:44 "I am, I am, I am."
0:55:49 The only difference is the guru understands the "I am" is the truth of
0:55:53 the whole thing, but the student's "I am" is still confused within the form.
0:56:00 Another mistake is to say, "Ishvara is all this."
0:56:07 Uh-oh.
0:56:10 Ishvara is all this.
0:56:18 They're still writing.
0:56:18 I just want to make sure everyone captures this.
0:56:21 So, so far we've been saying Ishvara, all that is here is Ishvara.
0:56:26 Okay?
0:56:27 All that is here is ocean.
0:56:29 Now I'm saying one of the big mistakes is to say all that is here is ocean.
0:56:38 Hmm.
0:56:42 Think about it.
0:56:43 That means the criminal is now the ocean.
0:56:46 That means all of the bad stuff is also Ishvara.
0:56:48 That means all of the evil is also Ishvara.
0:56:52 So this means we have to resolve this.
0:56:54 In other words, we have to understand the relationship between all this and Ishvara.
0:57:01 And what is the relationship between all this, the person, the thoughts, the saintly
0:57:08 thoughts, the criminal thoughts, and Ishvara?
0:57:10 Satya-mithya.
0:57:15 While mithya has no reality apart from satya, satya is independent of mithya.
0:57:24 So how to show this, for example, suppose right now, listen please

0:57:29 carefully, you're experiencing sadness.
0:57:35 There's sadness.
0:57:36 A sad feeling.
0:57:39 Feeling down.
0:57:40 Which, and suppose, 100 neurons in your brain are coming together to
0:57:47 produce, to aid this feeling of sadness.
0:57:50 100 cells.
0:57:53 Which cell is sad?
0:57:58 Of those 100.
0:58:02 So if I start looking at those individual cells, can I find sadness?
0:58:07 And yet when 100 cells come together, what do I find?
0:58:12 Sadness.
0:58:14 So now if I take one of those cells and I break it down further, does the molecule that
0:58:22 makes up the cell, does that have sadness?
0:58:26 So in other words, 100 cells come together, there's sadness.
0:58:29 If you take one of those cells out, no sadness.
0:58:32 Take another cell out, no sadness.
0:58:35 Take all of them individually out, no sadness.
0:58:39 And then I break down one neuron and I look into the atom structure.
0:58:44 Can I find sadness there?
0:58:46 What about the quark?
0:58:48 What about the concept?
0:58:49 Is the concept sad?
0:58:52 And yet when I arrange them together, together, together, together, together,
0:58:56 together, 100 of non-sad neurons come together and they form sadness.
0:59:05 What does this mean?
0:59:06 In other words, the structure upwards, in other words, the wood, just like
0:59:15 the wood is free of the chair, the atom is free of the wood, the quark is free
0:59:23 of the atom, concept is free of the quark, the atom, the wood, the chair.
0:59:32 The concept is free of the whole thing.
0:59:35 So even though concept manifests as the whole thing, the quark, the atom,
0:59:41 the molecule, the neuron, the 100 neurons, all across knowledge remains
0:59:47 completely free of all that it manifests.
0:59:51 Just like the wood remains free of the chair, the atom remains free of the
0:59:55 wood, the quark remains free of the atom and the wood and the chair, concept
1:00:02 remains free of quark, atom, wood, chair.
1:00:07 Concept remains free of neuron, 100 neurons, sadness and whatever other emotion.
1:00:15 So what I want to show simply, just simple down to earth is, knowledge
1:00:21 power is the content of all things, the substance of all things.
1:00:27 But because all things have a satya-mithya relationship to knowledge and power, it
1:00:34 means knowledge and power is free of all concepts, all ideas, all thoughts of doing
1:00:43 something bad, of doing something good.
1:00:46 So on one hand, all that is here is Ishvara, but on the other hand, don't
1:00:50 turn this and say, "Oh, this means Ishvara is an evil entity, is a benign entity."
1:00:58 Ishvara has nothing to do with anything.
1:01:01 It just supplies its knowledge power and by it coming together, at every assembly upwards,
1:01:08 there's a new attribute that it forms.
1:01:11 Quarks come together and they form an atom.
1:01:14 It's a new attribute, it's a brand new creation.
1:01:17 Atoms come together, they create molecules, it's a brand new creation.
1:01:22 Molecules come together, they create cells, it's a brand new creation.
1:01:26 Cells come together, suddenly sadness comes, it's a brand new creation.
1:01:31 And yet, underneath I can't find sadness, underneath I can't find neuron, underneath
1:01:38 I can't find atom, underneath I cannot find anything except knowledge power.
1:01:46 So it depends then on who is at that moment manipulating what you have
1:01:53 as building blocks, like to be evil or to be benign, then depends how
1:02:02 you're going to do it or what you choose to do
1:02:06 it.
1:02:06 And still you are Ishvara in essence or you use the power of Ishvara in you.
1:02:13 You are at that moment arranging all the building blocks.
1:02:17 You're arranging one knowledge power manifesting as one neuron and another
1:02:25 neuron and you're bringing it together.
1:02:27 It's all being brought together to create emotional sadness.
1:02:31 And yet the whole thing, knowledge power remains free of the whole thing
1:02:36 because it's a satya-mithya relationship.

1:02:40 So yes, by your own free will you're able to generate whatever.
1:02:43 You can generate depression like that.
1:02:45 Just keep on thinking how nothing is working in my life.
1:02:48 Keep on adding those thoughts, nothing is working, nothing is working, nothing
1:02:51 is working, nothing is working, nothing is working, and it generates a certain
1:02:55 sequence of thoughts and you're like, "Oh my God, nothing is working, I'm depressed."
1:03:02 But it doesn't make concepts, it doesn't make Ishvara depressed.
1:03:06 Otherwise the whole world will become depressed.
1:03:09 My mind is doing strange things I think, but can we see all knowledge, all power
1:03:15 as one big blueprint how it should be?
1:03:21 Yes, yes, one big blueprint which through your free will you can cause it to rearrange
1:03:29 itself and produce depression or cheerfulness.
1:03:32 That means you collapse possibilities.
1:03:37 In quantum physics we have collapsing possibilities.
1:03:40 Through your free will you collapse possibility to experience cheerfulness,
1:03:45 which is nothing but knowledge and power.
1:03:48 Through your free will, which is nothing but knowledge and power, you collapse the
1:03:51 possibility to experience some sad emotion.
1:03:57 But it was not the purpose from the beginning.
1:04:02 There was no beginning, therefore the jiva always had a choice through what
1:04:07 information they had at the time to make a decision or a lack of an informed decision.
1:04:14 So what we're experiencing now as human beings, it's always been like that.
1:04:19 Because we've always been given the same free will and always been given the
1:04:23 environment and there were always conflicts and we always had to work through them.
1:04:29 But we were using our free will to take advantage of knowledge and power to cause
1:04:34 it to rearrange itself in a form of sadness.
1:04:40 So knowledge power just supplies itself and allows you to experience sadness.
1:04:48 Knowledge power supplies itself and lets you experience cheerfulness.
1:04:54 And who collapses that potential to rearrange knowledge and power, to rearrange God?
1:05:02 You do.
1:05:03 Free will.
1:05:05 God was never punishing you or rewarding you.
1:05:08 You were saying, "God, please manifest as sadness or depression in my mind.
1:05:14 God, please manifest as cheerfulness in my mind."
1:05:18 And God just manifests as that.
1:05:21 It was never about God being out there who is giving you a hard time.
1:05:26 It was always in you that you had control all along.
1:05:34 One jiva collects the potential in order to create cheerfulness and another
1:05:40 jiva is creating sadness, depends on the limited knowledge they have.
1:05:46 Good, good.
1:05:47 In other words, both jivas, now that also depends on what punya, right?
1:05:52 How much punya they have.
1:05:54 And therefore, you can have two jivas and one of them knows more and one of them knows less.
1:06:00 And you can only collapse based on what you know.
1:06:04 So your free will becomes limited the less you know and becomes wider the more you know.
1:06:12 So free will itself is based on variables of how much I know.
1:06:17 This is why education is so important.
1:06:23 And so it's not good and bad, it's just limited knowledge or
1:06:26 ignorance on one side and...
1:06:28 Yeah.
1:06:29 And the one who is given limited knowledge has the potential to expand their knowledge.
1:06:35 So you see, this is why we say God is, you know, like the coolest thing
1:06:39 ever because he was always giving you the chance to collapse all of these
1:06:44 beautiful things that matter to you.
1:06:47 And you always thought, "No, I'm being punished.
1:06:49 No, it is this condition.
1:06:51 No, it is that condition."
1:06:52 But you always have a choice.
1:06:55 You always have a choice.
1:06:57 There is always something, little something that you can do.
1:07:01 No matter how small, there is little something that you can do.
1:07:05 And God just supplies that to you.
1:07:07 He just gives that to you.
1:07:09 Another mistake that we can make is we can say liberation is experiencing
1:07:14 something new or different.

1:07:17 This is a big one.
1:07:19 It used to be big in the 1960s and 70s.
1:07:23 I don't know how big is it today, but I do know older times.
1:07:29 And, right, suppose that the ocean, which is not ignorant about its nature,
1:07:36 that means Ishvara is not ignorant about its nature, shows the wave that
1:07:41 there is one more reality called water.
1:07:46 Does the wave have to get rid of itself and the ocean to know the water?
1:07:53 Not at all.
1:07:55 Does the wave have to disappear into oblivion to come in contact with the water?
1:08:01 Nothing changes.
1:08:03 The whole thing is sopadhika, sopadhika adhyasa
1:08:08 In other words, when I discover what was already there, you're
1:08:12 like, "I haven't produced anything."
1:08:14 Nothing was produced.
1:08:16 It just came to fruition like, "Oh, gravity, oh!"
1:08:20 It was there all along, just waiting to be discovered.
1:08:23 And because you don't produce anything,
1:08:28 it's a very humbling thing.
1:08:30 Like, "Ah, awareness of this common presence, that's the real I.
1:08:37 Ah, I always knew about it.
1:08:39 I always knew about it."
1:08:42 Therefore, the wave has no experience.
1:08:45 It's just very humbling.
1:08:46 Wow!
1:08:47 So that's the final reality.
1:08:52 Therefore, the wave undergoes no particular change at all because it
1:08:58 was already the reality all along.
1:09:01 Nothing's changed.
1:09:03 It was water while it was struggling to discover the water.
1:09:07 It is water now, having discovered that it's the water.
1:09:12 The whole thing was water all along, except in the stage of ignorance, it carried the notion
1:09:19 that the water was something away, an image.
1:09:24 And so it was as though separate from itself because it was pushing water inside a
1:09:32 bubble of its own doing, of its own making.
1:09:37 And now that bubble has popped, and what is here is just seen.
1:09:43 Wow!
1:09:44 The only thing that was denying me from recognizing the water is my own walls
1:09:50 that I created, my own pratibhasika.
1:09:53 That's the only thing standing in between.
1:09:55 And yet I was that all along.
1:09:57 And now the bubble has popped.
1:10:00 And the wave goes, "I haven't gained anything.
1:10:03 I've just discovered what I was all along."
1:10:07 And thus the wave lives out its life until the end, and one day it falls.
1:10:12 And when the wave falls, it never again comes back as another wave.
1:10:17 It remains as both the water and the ocean.
1:10:21 You remain as both Brahman and Ishvara.
1:10:26 Therefore you remain as the cause of the universe in whom everything is still
1:10:32 moving, shaking and baking, dancing.
1:10:34 And you remain as one limitless being, resting in eternity as yourself, as the limitless one.
1:10:43 And that is what this whole journey is about.
1:10:49 When you look at it, right now an army of waves is trying to conquer
1:10:54 the other side of the ocean and fight against the other army of waves.
1:10:58 It's so insane.
1:11:01 Right?
1:11:02 Yeah.
1:11:02 One army of waves is trying to conquer another army of waves.
1:11:07 So the whole ignorance produces this divine display, this display of dance,
1:11:15 which is eternal since beginningless time, one against another, one against another.
1:11:21 And it's always been going on like that and will continue to go on
1:11:25 like that until one life you say, "I choose to just get out of that.
1:11:30 Not that I'm going to get out of anything.
1:11:31 I just choose to change the status quo.
1:11:36 I choose to change my identity from the wave to the whole ocean."
1:11:41 And how long were you a wave?

1:11:42 Since how long were you a wave?
1:11:44 Does the wave ever begin in the ocean?
1:11:48 Do you ever have sunny, perfect still ocean, and suddenly a wave comes?
1:11:53 Wherever there is ocean, that's exactly where the wave is.
1:11:57 That's just the nature of it.
1:11:58 In that same way, the jiva always was existing as a wave, one individual.
1:12:05 And then Guru wave comes over and says, "Solve the problem."
1:12:10 And then you enjoy your last few days.
1:12:13 You got a few options.
1:12:14 In fact, you got two options.
1:12:15 You can either teach this tradition because you are so indebted to how
1:12:19 much the knowledge has done for you, or you can just live out your life to the
1:12:24 rest of your life, however you wish.
1:12:26 Those are basically the only two options.
1:12:31 And Chapter 3 will come tomorrow.
1:12:35 We're going to finish this.
1:12:36 Purnamadah Purnamidam Purnat Purnamudachyate Purnasya
1:12:46 Purnamadaya Purnamevavashishyate
Om Shanti Shanti Shantihi